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# JUVENILE INSTRUCTOR,

AN ILLUSTRATED MAGAZINE

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Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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VOL. XXII.

SALT LAKE CITY, JUNE 15, 1887.

NO. 12.

## THE KREMLIN.

SITUATED on the Moskva River, almost in the center of the Russian Empire, lies the great city Moscow, formerly the capital and residence of the czars, which latter honors now belong to St. Petersburg which lies about four hundred miles to the north-west. And in the very heart of this city immediately on the bank of the river rise the high walls and prominent towers of the Kremlin or citadel, at once a fortress and an aggregate of palaces, barracks, convents and cathedrals. This edifice is an appropriate monument of the great Russian government. An illustration of it is herewith presented. From this place the mandates of the autocrat were issued, and the decrees of the church were promulgated.

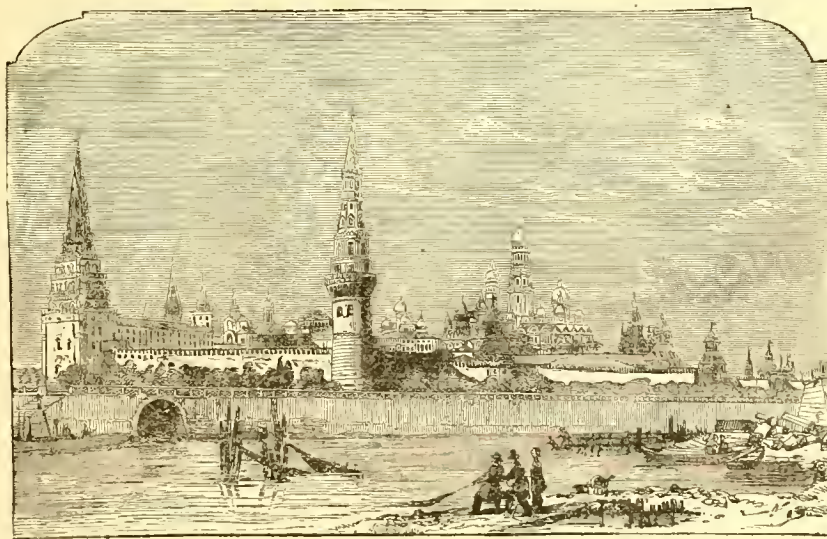
Within the Kremlin walls are the cathedral of the Archangel Michael, which contains the remains of all the czars down to the time of Peter the Great, who changed the burial place of the Russian rulers to St. Petersburg; the tower of Ivan Veliki, built in the year 1660 by Boris Godunov and rising to a height of two hundred and sixty-six feet surmounted by a gilded dome from which rises the "honorable cross;" to this structure a sort of special worship is paid, while upon entering the sacred precincts of the Kremlin through the "Savior's Gate" every person must uncover the head. On a pedestal at the base of this tower is the "queen of bells," cracked though it is, weighing two hundred tons, the largest bell in the world. The arsenal also situated here contains in addition to arms for one hundred thousand men, eight hundred and fifty cannons which were, in former years, taken from the French, and one enormous cannon which is remarkable only for its size, hence the

remark, "Moscow is celebrated especially for its bell which never rings, and its gun which never fires."

But Moscow is justly celebrated for more than these two objects. It is the city that was reduced to ashes by its determined inhabitants so that it might not become a home for invaders. Burned Moscow was the first formidable obstruction in the pathway of the great Napoleon. Here it was that the reverses in his fortunes began.

Proudly did the great conqueror enter the city, though no one approached to open the gates to the victors. Strange did the quiet seem to him as he passed along the streets, sur-

rounded by his guards, to the building where he was to locate his headquarters. Reaching this place he ordered the head men of the city brought to him, but there were none left, only such persons remained who were to arouse the devouring element in the wooden structures of the city, and a few miscreants who hoped to gain some of the treasures of the doomed city in the expected conflagration.



Some portions of the Kremlin had to be burst open with cannon balls before the palace of the czars could be divested of a few wretches who had from fear and sordid motives taken refuge here. Napoleon and his generals viewed with delight this old fortress upon which their covetous eyes had so long rested, and they examined with no little interest its many curiosities. Here the old guard was located and the commander took his station. The soldiers exulted in the thought that provisions to amply supply all for six months were stored in the city, but they had reckoned without their host.



Their exultation and joy was of very brief duration. On the 16th of September, 1812, fire was discovered in an extensive liquor ware house and, shortly thereafter, in an immense bazaar filled with valuable goods. The wind favored the conflagration and it soon spread to the building near the Kremlin wherein were immense stores of ammunition. For a time it seemed as though the place would be blown to atoms, but the strenuous efforts of the soldiery prevented this catastrophe.

The cause of the fire was at first attributed to a drunken soldier, but it soon became known that several persons had been captured in their attempts to burn the city. These Napoleon ordered brought into his presence, where they acknowledged the part they had taken in the affair, and unflinchingly endured the severe punishment he ordered inflicted.

But the devouring element still continued its work of destruction and the changing wind constantly lit new fires, until only the Kremlin remained undestroyed. Still the army continued to occupy the city until the 20th of October, when the French conqueror withdrew his troops to try and force the Russians to sue for the peace which he was personally longing to establish. It was very evident that the horrors of his position were beginning to dawn upon him, but his determined spirit would not yet acknowledge defeat.

His departure from Moscow was the signal for the utter destruction of the Kremlin. All the cannon it contained were to be destroyed, the building was to be fired in several places, and when all this was done and the troops had been withdrawn from the building, a mine of powder, which had been well laid beneath the walls, was to be exploded.

Thus the French chieftain, after spending but thirty-seven days in the city which had cost so many lives, so much treasure and such great efforts to reach, left blackened walls, destroyed houses, gardens and fields, and began his return march to his native land, which he was only doomed to see as a broken-down, defeated and shattered leader, with all ambition drowned in overwhelming disaster.

## A FEW HINTS.

BY ADVANCE.

**T**HERE is a principle which in modern society is denominated *etiquette*. It means the form or conduct to be observed toward particular persons, in certain times and places.

The Saints are destined to become the head, socially and otherwise. To attain so enviable a position they must become reformatory *leaders*. The sooner this fact is recognized practically, the sooner will the contemplated goal be reached. Therefore, let that person, who in any particular direction, is inspired to work pure reformation himself, begin in faith, not waiting for others to commence the good work.

Now, is the table etiquette of the Latter-day Saints what it should be? Would it not be well to have a little more social intercourse at the table? An old adage has it that children, at the table, should be seen and not heard. Should this be so at all times? Is the idea philosophically correct? Is it not rather a truism that mutual intercourse during our meals, under proper guidance, would promote physical health and intellectual growth?

Our children are sometimes urged to ask questions in the Sunday School class, in the day-school and, occasionally, elsewhere.

Should they not also be encouraged to join in discussion within the family circle? Should we not for their sakes, partially, introduce suitable points to discuss. For instance, the proper observance of the Sabbath day is a subject that often receives mention in meetings. Why not parents review that important topic with their children at home, in familiar conversation?

I am not advocating that children should be allowed to talk indiscriminately anywhere. And, at the table, he or she who presides should do so with becoming dignity; wisely opening the channels of pure and wholesome thought, to the exclusion of unwholesome tendencies, breaking down, at once, those barriers to progressive enjoyment, undue formality and familiarity.

The Book of Doctrine and Covenants informs us that much laughter is sin; and yet laughter may be indulged in moderately, at times with profit. I mean modest, well-behaved laughter. And yet can anyone conclude that God is displeased with that clear, ringing, musical laugh which is but the overflowing of a glad heart?

But, to return to the subject of youthful discussion or intercourse. Whether at the table or elsewhere, there is a *manner* of discussion between young people and their elders, or superiors, which is void of offence, nay, even mutually profitable. This consists, in part, in putting forth a proposition interrogatively, rather than assumptively; and the principle involved is a proper respect to others, according to the relative position of the parties. For instance, Johnny has observed an act of some person which he considers wrong. Instead of addressing the supposed offender, or referring to him or her, by way of accusation it would be much better to ask if such and such conduct is in accordance with correct principles; and that, without direct reference to the doer of the deed.

Again, Mary wishes to define her position or views upon any particular subject; perhaps she wishes to advocate a strict observance of the Word of Wisdom. Now, it would be in better taste for her to ask, as one seeking information, concerning the propriety of using tea or coffee, under such and such circumstances, than bluntly to state her opinion in reference to the point at issue.

Confined waters, being motionless, become foul. To promote the development of pure knowledge, the thoughts of the mind must have vent. Let children, therefore, be taught to inquire after truth, to discuss principle; but to ask of proper persons, at proper times and places, and in a becoming manner.

**MARRYING FOR MONEY.**—Gold cannot buy happiness, and the parents who compel their daughters to marry for money or station, commit a grievous sin against humanity and God. And the woman who marries a churl for his wealth will find that she has made a terrible bargain; that all the glitterings of heartless grandeur are phosphorescent glitterings of heart-wretchedness; that her life will be one of gilded misery, and her old age will be like a crag on the bleak side of a mountain, where cold moonbeams sometimes glitter, but no birds sing, but wild storms howl and hoarse thunders roar; and through the sweeping storms shall be heard the stern voice of God, saying, "Your riches are corrupted, your garments are moth-eaten, your gold and silver are cankered, and the rust of them shall be a witness against you, and eat your flesh as if it were fire."

# STATISTICAL REPORT OF THE DESERET SUNDAY SCHOOL UNION, FOR THE YEAR 1886.

STAKES.		No. of Schools Reported.	No. of Schools Not Reported.	No. of Male Officers and Teachers.	No. of Female Officers and Teachers.	Total No. of Officers and Teachers.	Average Attendance, Officers and Teachers.	No. of Male Pupils.	No. of Female Pupils.	Total No. of Pupils.	Average Attendance of Pupils.	Total No. of Officers, Teachers and Pupils.	No. Theological Classes.	No. Bible and Testament Classes.	No. Book of Mormon Classes.	No. Doctrine and Covenants Classes.	No. Juvenile Instructor Classes.	No. Catechism Classes.	No. Miscellaneous Classes.	Total No. Classes.	No. of Books in Library.	Am't of Funds on Hand, at end of Last Year.	Amount of Funds Collected.	Amount of Funds Disbursed.	Amount of Funds in Treasury.	SUPERINTENDENTS.
Bannock	11	1	104	68	172	101	416	346	762	488	934	14	14	9	4	2	11	44	98	411	9,468	127,509	105,099	21,966	Walter G. Paul.	
Beaver Lake	21		199	137	336	220	1,034	957	1,991	1,173	2,327	11	59	16	6	4	9	104	209	1,072	22,024	292,707	207,366	17,366	Andrew Caldwell.	
Beaver	5		53	48	101	70	315	316	631	472	732	6	5	3	2	4	38	58	318	80,824	64,500	121,067	24,255	W. Fotheringham.		
Box Elder	29	2	321	199	520	375	1,226	1,175	2,401	1,630	2,921	13	50	35	18	10	17	165	308	2,209	62,774	345,477	340,047	67,776	Justin C. Wixom.	
Cache	23		383	225	608	426	2,434	2,294	4,728	3,478	5,356	38	79	29	13	17	58	138	363	2,921	186,604	844,115	812,290	218,555	O. C. Ormsby.	
Davis	15	1	169	120	289	208	1,150	1,065	2,215	1,402	2,504	9	41	19	7	6	5	83	170	2,654	97,822	358,935	299,322	157,435	Nathan T. Porter.	
Eastern Arizona	14	1	124	79	203	130	451	428	879	572	1,082	7	20	19	7	3	8	67	121	487	15,432	34,000	28,466	20,977	John A. West.	
Emery	8	2	91	57	148	97	367	338	705	444	853	5	9	9	3	1	5	52	99	503	24,400	22,900	28,466	1,500	Peter Johnson.	
Janib	4		82	48	130	94	401	409	810	545	940	7	11	7	5	1	1	67	99	503	24,400	22,900	28,466	1,500	Wm. Paxman.	
Kanab	11		49	62	111	70	244	263	507	402	618	7	9	2	2	1	2	40	40	115	8,800	12,450	17,100	3,800	Allen Frost.	
Little Colorado	5		30	18	48	30	85	64	149	103	197	1	3	4	2	1	1	17	30	229	29,900	29,900	44,900	34,100	John McLaws.	
Maricopa	6		55	43	98	64	253	217	470	596	1,057	2	7	4	4	5	4	28	48	115	8,800	12,450	17,100	3,800	(George) Passer.	
Matlari	5		98	72	170	103	414	473	887	596	1,057	11	10	7	4	5	4	39	77	745	70,000	196,622	123,822	142,899	J. L. Robinson.	
Millard	6		98	72	170	103	414	473	887	596	1,057	11	10	7	4	5	4	38	86	494	11,254	190,381	185,011	18,611	John K. Hall.	
Morgan	11		87	48	135	89	354	268	622	411	757	4	21	8	2	3	8	38	88	205	30,755	165,722	157,471	39,000	W. L. Webster.	
Oneida	18		237	151	388	235	973	883	1,856	1,235	2,244	22	34	17	11	9	24	88	205	1,536	15,081	62,357	58,252	19,188	Riley G. Clark.	
Panguitch	11		83	71	154	103	391	372	763	488	917	6	15	6	1	1	4	56	89	618	15,081	62,357	58,252	19,188	Jos. H. Armstrong.	
Parowan	6	1	71	57	128	72	404	383	787	492	915	3	15	6	1	2	4	36	91	753	51,600	62,552	58,252	19,188	John C. Cutler.	
Salt Lake	43		609	383	992	709	4,350	4,349	8,699	5,551	9,691	50	165	70	31	13	17	251	597	6,249	441,912	2,192,744	2,192,744	754,779	John B. Mathen.	
Sampege	23		364	276	640	410	1,735	1,810	3,545	2,491	4,185	22	70	25	17	12	30	346	346	3,294	99,442	680,422	573,500	296,441	Jas. B. Decker.	
San Juan	4	1	28	21	49	33	117	101	218	185	267	1	6	4	1	1	3	13	29	222	35	21,000	57,800	57,800	1,350	Wm. Christensen.
San Luis	3		36	22	58	34	148	146	294	185	352	1	12	3	1	1	25	14	31	253	63	59,441	137,677	173,500	51,611	A. R. Whitehead.
Sevier	27		226	166	392	245	1,213	1,072	2,285	1,497	2,677	24	41	11	7	9	9	95	212	1,309	87,441	137,677	173,500	51,611	H. P. Miller.	
St. George	27		191	181	372	227	810	786	1,596	1,067	1,968	16	56	27	12	8	9	93	221	1,038	53,752	147,781	117,552	84,000	John W. Johnson.	
St. Joseph	8	1	69	51	120	88	332	299	631	399	751	5	8	10	7	7	13	88	88	308	46,644	53,552	90,099	9,900	John Boyden.	
Summit	12	2	110	60	170	104	595	594	1,189	780	1,359	17	26	10	4	2	13	38	100	753	80,255	208,355	201,900	86,700	Wm. Jeffries.	
Troole	8		89	56	145	93	360	394	754	518	899	4	14	13	9	4	5	37	99	511	100,652	53,000	75,925	77,700	George Freestone.	
Utah	7		51	43	94	63	210	251	461	312	555	2	14	5	2	2	4	35	62	312	10,800	66,652	70,775	6,700	David John.	
Wasatch	25		529	294	823	560	2,819	2,965	5,784	3,780	6,607	22	141	74	23	13	18	209	500	4,546	510,934	1,026,561	1,005,455	532,044	Samuel J. Wing.	
Weber	9		107	80	187	107	498	531	1,029	670	1,216	10	16	7	4	3	3	64	107	863	40,799	51,800	62,775	29,844	Richard Ballantyne.	
TOTALS	424	1	4,980	3,364	8,344	5,530	26,135	25,407	51,542	34,109	59,886	363	1,054	490	234	159	292	2,335	4,927	40,043	3,320	488,708	1,831,662	1,845,531		

There are 30 Stakes of Zion now organized. A prominent feature of this report is the addition of the new stake, Utah, which was organized during the year and contains 7 Sunday Schools. This report, compared with that of the previous year, shows an addition of 22 Sunday Schools, also 396 officers and teachers, and 3,549 pupils, making a total increase in numbers of nearly 4,000 for the year 1886.

GEORGE Q. CANNON, General Superintendent.

GEORGE GODDARD, 1st Assistant Superintendent.

JOHN MORGAN, 2nd Assistant Superintendent.

LEVI W. RICHARDS, Secretary.

GEORGE REYNOLDS, Treasurer.

JOHN C. CUTLER, Assistant Secretary and Treasurer.



## ENVY.

BY M. F. C.

MANY centuries ago, in the infancy of the world, the Ancient of Days dwelt with his family in a beautiful valley, the choicest spot of earth. After leaving the garden of Eden, he journeyed eastward and located in another part of his possessions, and there were born unto him two sons. The boys had every desirable opportunity of growth and development, both temporally and spiritually. They were surrounded with an almost boundless tract of beautiful country, well watered and very productive, and blessed with flocks and herds in great abundance. They also had great blessings here, in having goodly parents to teach them correct principles, and in which they were instructed.

Among the truths of most importance, was the knowledge of a coming Redeemer, who should be offered as a sacrifice to break the bands of death and make salvation possible to mankind. The elder of the two sons was a farmer, tilling the soil and reaping the fruits thereof, while the younger was a keeper of sheep. As a token pointing to the coming Redeemer, the father and his sons were commanded to offer sacrifices of the first fruits of their products upon the altar. The younger brother was a man of generosity and faith, loving always to do good, willing to deny himself for the welfare of others, while the elder was more selfish, grasping for the things of this earth, seeking rather his own gratification than the glory of God. Each made his offering; the one the fruits of the soil, the other the firstlings of his flock. One offered freely with a willing heart; the other with a different motive, and when the pleasure and the displeasure of the Lord were made known regarding the offerings, the object of disfavor was inspired with envy and hatred of his more worthy brother. Being unrepentant, and unwilling to acknowledge his own wrong, he allowed malice to canker his soul until, lost in the darkness which always attends hatred, he slew his brother. Thus came the first martyr, and the first murderer.

Many years after this occurrence, and descending from the same patriarch, there dwelt in the land where Jerusalem now stands a man of God with twelve sons. The eleventh son and next to the youngest, was a youth of much faith in the Lord. He was full of love for virtue, and integrity to correct principles, which they had all been taught. He honored his father and mother, and sought the Lord in faithful, diligent prayer.

In answer to his prayers, and as a reward of faith and good works wisely directed, he was favored with heavenly dreams, in which were revealed to him many events of the future. In one of these dreams he saw the sheaves of his brother do obeisance to his sheaf; and in another the sun, moon and the eleven stars bow down before him.

When these revelations were told to his brethren, though he volunteered no interpretation, envy, ever suspicious of superiors, moved the ten brethren with anger, for they recognized at once that the dreams implied a respect and obedience to their younger brother. At first they thought to destroy him, but the eldest, not consenting to wrong his brother, proposed to hide him in a pit, for the time being. This he did, thinking to take him away when his brothers were not guarding and return him to his father. Shortly after, however, a company of merchants passed that way and one of the brethren proposed to sell him for money. They thus disposed of their innocent brother, and as one sin seeks to bury itself under another, they misled their aged father by reporting that

an evil beast had destroyed his son. They felt that they had put an end to the fulfillment of his dreams; but He who gave the youth dreams and visions did not forget to provide for their verification, and care for the protection of his faithful servant.

In the land where the merchants carried and sold him, he was cast into prison because he would maintain chastity and virtue against the vile persuasions of a prominent, yet unprincipled woman. While in the dungeon, the Lord still visited him, with the manifestations of His holy spirit, and in course of time he was brought forth and placed in authority next to the throne of the nation, and even the king obeyed his counsel.

He became, under God, a temporal Savior to the people of that nation and those of the surrounding countries.

At the same time sore famine laid its heavy hand on Canaan's fair land, and the sons of the Patriarch were sent to Egypt to buy corn. They presented themselves to the great commissary of the land, and little did they realize when they bowed down before him and plead for corn, that it was the lad, "the dreamer" they had sold into Egypt, and that then they were fulfilling the dream of their brother, which they had sought to prevent, but such was indeed the case. When the father and his family were brought to behold their lost son and brother they were ready to do him obeisance, and thus fulfill the dreams, the elder brethren had so dreaded.

Thus the course pursued by the envious to destroy the object of their jealousy was the very means which God employed to verify that which they opposed. And this is exemplified in the whole history of the world where envy and jealousy have conspired to overthrow the innocent, and to frustrate the purposes of the great I Am. These events of history the readers of the JUVENILE would do well to become familiar with, not for the mere history, but for the lessons of choice worth contained in them. And, indeed, the soul of all history is not in the mere facts, but in the principles and sentiments involved in the deeds of men, communities and nations; and more important still, the purposes of God which are manifest in those events.

Cain slew Abel, not because the latter had injured the former, but because he was more righteous than his elder brother, and envy and malice ruled the latter. Joseph was sold by his brethren and became a servant to the heathen nation, yet his whole history proves, by his maintenance of virtue and integrity to correct principles, under severe trials and temptations of the strongest kind, that he was the superior of those who thus unkindly dealt with him.

From these events we learn; first, that the objects of hate; envy and jealousy are the superiors of those who hate them, and this will apply to systems that are opposed, as well as to individuals and peoples. Secondly, that the means employed by the envious to destroy the objects of their animosity, are over-ruled by Divine Providence for the good of the hated, to the shame of the hater, and to the accomplishment of those very purposes, which the wicked seek to prevent. Thirdly, that many events which appear disastrous and productive of sorrow, for the time being, are guided by the hand of Providence, and are positively essential, under many circumstances, for the ultimate success and victory of those who suffer and the bringing about of other events which would not be accomplished, otherwise. For as Joseph said to his brothers "God did send me before you to preserve life."

We should, therefore, learn how to "acknowledge the hand of God in all things," not forgetting that though "offenses must come, woe to them by whom they come." Another important lesson involved in these events and in the history of

Nephi and his brothers, and all similar events, is that we should learn to rejoice in the success of others, in the talents and gifts which God has given them. Then shall we be partakers with them in the joy which they experience.

Envy, also leads many to aspire to excel others, and to neglect to honor their own calling, and blinds them that they cannot see the blessings and opportunities which surround themselves.

History is repeating itself. Joseph was not banished from his native soil because his brethren were too good for his society, neither were the Latter-day Saints driven to Mexican soil, because their oppressors were pure and holy. Joseph was not cast into prison for being licentious and seducing his master's wife or daughter. Neither are the Saints of to-day imprisoned or exiled because they have destroyed virtue, but because they have honored and protected it. As Joseph was delivered and made the temporal savior of his oppressors, so will the Latter-day Saints be, and their oppressors will come to them for counsel, to learn the ways of peace, order and good government.

## A SCOFFER'S FATE.

BY M. S. WILLIAMS.

I BECAME a member of the Church of Jesus Christ of Latter-day Saints in Monmouthshire, South Wales, and on the 13th of August, 1849, when sixteen years old, was ordained an elder. Just at this time the cholera was raging through the country and the elders were counseled to avoid as much as possible coming in contact with it, and if they should see anyone falling down under its influence to turn into the house of a friend, and thus avoid exposure to the terrible disease.

One day as I was walking along the road I saw a man fall backwards, and I could readily see that it was an attack of this malady. I stood a moment and gazed at him, but could not detect the slightest movement of any part of his body. Supposing he was beyond assistance, and remembering the counsel that had been given, I entered the house of a friend near by and related to the inmates what I had seen. The event that happened before my eyes, however, made me very uneasy, and I went outside to see what was being done with the unfortunate. Just as I did so a man passed and calling to me said:

"One of our brethren has fallen down on the road with the cholera."

No sooner did I hear this than I hastened to where he was lying, and found that the crowd which had gathered around were trying to revive him with medicine of various kinds, but to all appearance he was quite dead, and had already turned black. I recognized him as John Thomas, a young man about twenty-five years old. The crowd was so close around him that I could not approach him until I requested them to fall back so that I might administer to him. At this all gathered to one side and a few commenced making fun of the proceedings. I, however, removed my hat, knelt by the side of the prostrate man and administered to him. In the name of the Lord the disease was rebuked and the blessings of health and strength were pronounced upon him. No sooner was the ordinance performed than the man arose by the power of God perfectly restored, and began to praise the Lord. This was one of the signs which follow the belief in the true gospel made manifest, greatly to the surprise of the people and to our own satisfaction.

But, as is too frequently the case, this exhibition of God's goodness only caused the wicked to ridicule, and some of the crowd began to scoff at us because of what had happened. One man in the crowd, named Frederick Farr, who was a leader among the Baptists, was particularly hostile. He began to speak to the people and said that Thomas had not been afflicted with the cholera at all, but that he and I were playing a trick upon the crowd, to deceive them and the world. He thought we ought to both be horse-whipped.

I asked him how it happened that before the administration he had been one of the foremost in giving medicine to the sick man, and had believed him dead until the Lord saw fit to raise him up, and now he was trying to inflame the minds of the people by telling them we were deceivers.

The people, however, could not accept the suggestion that my companion had only feigned sickness, for they knew he was really in the grasp of death and had been miraculously restored.

I turned to Mr. Farr and by the spirit of God was led to tell him that because of his wickedness and scoffing at the power of the Almighty, the same disease that had afflicted my brother should attack him, and in less than a week he would be in his grave.

Thereupon he held up his hands and said to the crowd, "Now, take notice of the false predictions of the old deceiver."

"We will wait," said some of those present, "and see who tells the truth."

In less than a week, the words I had been led to utter, had been literally fulfilled—the scoffer was in his grave, and many people wondered at the manner in which God confirmed the truth of a prediction of one of His humble servants.

## THE ART OF THINKING.

TOO much stress cannot be laid upon the fundamental importance of perfect command over thought. How many a student finds a lack of this power the chief hindrance to progress! How many a page must be re-read, how many a lesson conned over and over to compensate for lapses of thought! In the possession or absence of this power over mind lies the chief difference between the mental strength and mental weakness. Some men think as a child plays with a hammer, striking little blows here, there, anywhere, at any object within reach. The action of a strong mind may be compared to the stone breaker's sledge-hammer, dealing stubborn blows successively upon one spot till the hard rock cracks and yields.

The power to classify and arrange ideas in proper order is one that comes more or less slowly to even the best of minds. In proportion as the faculty is strengthened, desultory and wasted effort diminishes. When the mind acts, it acts to some purpose, and can begin where it left off without going over the whole ground again to take up the threads of its ratiocinations. Concentration and system are thus seen to be the chief elements in the art of thinking. To cultivate the first, constant watchfulness to detect the least wandering, and the immediate exertion of the will to call back and hold the mind upon the subject under consideration, should be vigilantly exercised. To secure the latter, the practice of analyzing and considering the different parts of a subject, first separately and in their relation to each other, is a discipline to which every young mind should be subjected, and which we are sorry to say, is much neglected in most methods of instruction.



# FOR OUR LITTLE FOLKS.

## HISTORY OF MOTHER GOOSE.

MOTHER Goose's maiden name, according to the *Lewiston (Me.) Journal*, was Elizabeth Foster. She was born in Charlestown, Mass., in 1635, and married Isaac Goose of Boston, in 1683. She was his second mate, and began her maternal life a step-mother of ten children. She added six more to that number. Think of it! Sixteen goslings to a single goose! Is it any wonder that she poured out her feelings in the celebrated lines:

"There was an old woman, who lived in the shoe  
She had that many children she didn't know what to do?"

Yet her family cares sat lightly upon her and she survived Father Goose many years. Still she staid by her nest and led and fed her flock until they were able to swim by themselves. One of her daughters married Thomas Fleet, a printer by trade, with whom she went to live and insisted on being a nurse to his children, and there she lived and sang from morning until night,

"Up-stairs and down-stairs,  
And in my lady's chamber."

Thomas Fleet sold songs and ballads at his printing office, and one day a happy thought struck him. So while she sat in her arm-chair or shuffled about the house lost in sweet dreams, he carefully wrote down what he could of her rhymes which fell from her lips. Soon he had enough to make a volume. These he now printed and sold under the title of "Mother Goose's Melodies for Children. T. Fleet, printer, Pudding-lane, 1716. Price two coppers." The Rev. J. M. Manning, D. D., formerly pastor of the Old South Church, Boston, at a festival not many years since, spoke very truly, to my mind, when he said: "Not Homer or Shakespeare is so sure of immortal fame as Mother Goose. Considering the love in which her melodies are everywhere held, their freedom from anything which might corrupt or mislead the infantile mind, their practical wisdom, their shrewd mystery and motives of human conduct, one is in all soberness forced to admit that her name is among the brightest of the jewels which adorn the brow of Old South. Let us hope that the day is not far distant when a memorial statue will be erected to this venerable lady in one of the parks or squares of Boston."

## THE LITTLE BOY'S WATCH.

DEAR little Dick, curled up by the fire,  
Sat watching the shadows come and go,  
As the dancing flames leaped higher and higher,  
Flooding the room with a mellow glow.

His chubby hand on his side was pressed,  
And he turned for a moment a listening ear:  
"Mother!" he cried, "I have got a watch!  
I can feel it ticking right under here!"

"Yes, Dick; 'tis a watch that God has made,  
To mark your hours as they fly away;  
He holds the key in His mighty hand,  
And keeps it in order night and day.

"Should He put aside the mystic key,  
Or lay His hand on the tiny spring,  
The wheels would stop and your watch run down,  
And lie in your bosom a lifeless thing."

He crept to my side and whispered soft,  
While his baby voice had an awe-struck sound:  
"I wish you would ask Him, mother dear,  
To be sure and remember to keep it wound!"

## HATS OFF.

OFF with your hat, my boy, when you enter the house. Gentlemen *never* keep their hats on in the presence of ladies, and if you always take yours off when mamma and the girls are by, you will not forget yourself or be mortified when a guest or stranger happens to be in the parlor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all occasions is to get in the habit of doing right. Good manners cannot be put on at a moment's warning.

## GLOOM AND LIGHT.

A WISE man in the East had two pupils, to each of whom he gave one night a sum of money, and said: "What I have given you is very little; yet with it you must buy at once something that will fill this dark room."

One of them purchased a great quantity of hay, and, cramming it into the room, said, "Sir, I have filled the room."

"Yes" said the wise man, "and with gloom."



Then the other, with scarcely a third of the money, bought a candle, and, lighting it, said, "Sir, I have filled the hall."

"Yes," said the wise man, "and with light. Such are the ways of wisdom, for it seeks good means to good ends."

This teacher certainly had a droll way of instructing his pupils, but it was a very good way. They learned that it is one thing to fill, whether in the moral or material order, and another thing to fill properly.

#### ANSWERS TO QUESTIONS IN NO. 10.

1. WHEN were Joseph and his fellow-prisoners taken from Liberty Jail? A. April 6th, 1839.

2. Where were they taken? A. Gallatin, Daviess Co., Missouri.

3. Before whom did they have another mock trial? A. Judge Austin A. King and a grand jury.

4. What was the condition of the judge and the jury when investigating the case? A. They were drunk.

5. What charges did they bring against Joseph and the brethren? A. They accused them of murder, treason, burglary, arson, larceny, etc.

6. Who were really guilty of the crimes set forth in the bill against the Prophet and his companions? A. The enemies of the Saints whose hands were stained with innocent blood and who were guilty of all manner of crimes against the few defenseless people whom they were persecuting.

7. What was the next move made with Joseph and his fellow-prisoners? A. They were started from Daviess towards Boone Co., Mo., under a change of venue.

8. What occurred while they were on the road? A. They bought the horses belonging to the guards, and the second night out the guards got drunk and the brethren took advantage of the opportunity and escaped.

9. How long had they been in prison? A. About six months.

10. When did they arrive among the Saints in Quincy, Illinois? A. On the 22nd of April, 1839.

11. When did the last of the Saints leave Far West? A. On the 20th of April, 1839.

12. What did the community number who were expelled from Far West and vicinity for their religion? A. About fifteen thousand souls.

#### A RESPECTFUL BOY.

AN old man entered a railroad car and was looking around for a seat when a boy ten or twelve years of age rose up and said: "Take my seat, sir." The offer was accepted, and the infirm old man sat down. "Why did you give me your seat?" he inquired of the boy. "Because you are old, sir, and I am a boy!" was the reply. A hundred years ago there would have been little need to record, as remarkable, a similar incident. Among things that are good or hopeful in the rising generation, there is one great change for the worst manifest to everybody—a declining spirit of reverence towards age and towards God. "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord."

#### QUESTIONS ON CHURCH HISTORY.

1. WHEN was the first house built by the Saints in Commerce, their new gathering place? 2. What was the place afterwards called? 3. What land purchase did the Church make in Iowa? 4. When did Parley P. Pratt and Morris Phelps make their escape from the Columbia jail, Boone Co., Mo. 5. How long had they been confined in prison and that without conviction? 6. During the prevalence of much sickness in the early settlement of Nauvoo how were Joseph and the brethren engaged? 7. Name one case among the many miraculous healings by the power of God at this time? 8. Who were the first apostles to start on a mission to England from Commerce? 9. When did they leave? 10. When did the remainder of the brethren leave?

THE following-named persons have answered the questions on Church history published in No. 10: W. J. C. Mortimer, Avildia L. Page, Henry H. Blood, A. E. Cowley, Geo. S. Forsyth, Samuel Stark.

A TEACHER was about to flog a pupil for calling him a fool, when the boy cried out, "Oh! don't! don't! I won't call you so any more—I never will say what I think again in all the days of my life."

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, JUNE 15, 1887.

### EDITORIAL THOUGHTS.

**S**ELFISHNESS is an evil against which children should be taught to guard themselves. It manifests itself in various ways, but when indulged in is always attended with unpleasant results. Like other vices, it becomes stronger, and obtains a firmer hold upon the character as months and years roll by. It is very apt to increase with age, and especially when men and women are brought in contact with a hard and unfeeling world and have to struggle for existence. If not checked in youth and in early manhood and womanhood, it is apt to become in old age a very marked and disagreeable feature in the character. Hence it is that the saying has gained currency in the world, based upon human experience, that "Avarice is the vice of old age."

While men and women are young they generally have confidence in their own powers and ability to cope with the difficulties that may lay in their pathway and to make a living for themselves and for those who may be dependent upon them. But as years increase the cares of life become heavier, the wants of families grow, and men and women become enfeebled by age or by sickness, and they feel incapable to grapple with trials and difficulties; they lose that buoyancy and confidence which they had in earlier days and are apt to become more grasping, because they feel, through their failing powers, the necessity of making provision for the future.

It is frequently the case that boys and girls who are quite free and open-handed in early life become careful and, sometimes, grasping men and women. Greed develops with their growth and with their contact with the world. The effect of this is always unfortunate, because there is nothing that hardens the character and kills sympathy and benevolence so much as this feeling.

There is a happy medium in all this, that should be pursued, and which, if pursued, brings the most gratifying results.

It is not a good trait to be careless and extravagant in the use of means, or to squander that which the Lord has placed within the reach of man.

This is one extreme.

The other extreme is to be penurious, mean and covetous, to be deaf to appeals for help and kindly assistance, and to become wrapt up in selfishness. Such a character is very unamiable and is destitute of all attraction.

The happy medium lies between these two extremes.

Economy and thrift are estimable qualities, which should be cultivated; but it is not necessary to be selfish and blind to the rights and interests of others in cultivating these qualities. Children should be taught to seek gratification in bestowing benefits upon others—instead of taking the best for themselves, to take pleasure in giving it to others. For instance: if, when at table, there is a desirable piece of food, instead of grasping for that and giving way to greed, let others have the first

choice; if there is a good seat, or a place that is preferable, instead of taking it, yield it to others and take pleasure in the act.

And this may be applied to all the affairs of life. Not only should children while in their childhood cultivate a spirit of this kind, but as youths and as men and women they should make it a rule, in their association with their fellows, to take more pleasure in witnessing the gratification of others than in gratifying their own selfish propensities. There is more pure happiness to be obtained in this direction than by seeking constantly for the gratification of self. And there is no doubt the Lord bestows His blessings upon such people. Such men and women are always fortunate. They are fortunate in having the friendship and love of those with whom they associate. They have the approval, also, of a good conscience, and no doubt, they have the blessing of heaven resting down upon them.

The Psalmist David says:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

The righteous man is a charitable man, and he is full of benevolence to his fellow-creatures. He does not look out for the gratification of self alone; but he seeks to diffuse the blessings that he may have in his power to others, that they may share in them. To use one of the figures of the Bible, he casts his bread upon the waters, and it returns to him after many days. His children feel the benefit of his unselfish course. God blesses them, and, as David has said, they do not beg bread, for their wants are supplied.

It should be the aim of all to endeavor to diffuse pleasure wherever they go; to be kind, to be agreeable, to be loving, to be charitable, and to be unselfish, thinking and laboring for the happiness of others, and in that way secure happiness to themselves. The experience of all the elders in this Church who have taken missions sustains what we now say.

A more unselfish body of men than the elders of this Church who go out as missionaries cannot be found. Their life is one of complete self-denial, when it is entered upon with a pure spirit. The missionary leaves his wife and his children. He leaves his comfortable home. He goes forth in the world, without purse and scrip. He does not ask about nor think of the pay that he is to get for his services. It is sufficient for him to know that God has called him, and he trusts to Him for his reward. He undergoes fatigue and many privations, the obloquy of the world, and sometimes violence itself, in pursuing his mission, but he receives all these joyfully, knowing that God is with him.

Now, this is a complete illustration of the principle of which we are speaking. This is a life of unselfish devotion. And what are the results? The testimony of every faithful elder is, that in no other labor in his life did he receive such joy and such happiness as in this labor. No faithful man ever went on a mission, though it may have covered years, without returning and bearing testimony that the time he had been absent was the best period of his life. Selfishness, in his case, had been completely sacrificed and buried out of sight, and God rewarded him abundantly for that which he had done.

This is not only true respecting missionaries, but it is true concerning all who engage in works of righteousness and labors of love for their fellow-creatures.

But the selfish, greedy man, whose thoughts do not rise above his own interests and the interests of those immediately connected with him, is narrowed in his feelings; his soul is dried up; and the healthy juices that should fill him, disappear,



and there is no room for happiness in his heart. He is an object to be pitied, because he has neglected one of the chief means of happiness and enjoyment, and has permitted himself to be blinded by sordid desires and his heart to be hardened by anxiety to possess that which he cannot carry with him when he leaves here.

We repeat what we have said before: children should be taught upon this point, so that they may take the proper course to receive and enjoy that pure love and happiness which self-sacrifice always brings.

## THE RESURRECTION.

### The Death and Resurrection of Christ.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 165.)

NOW listen to Ezekiel's testimony: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.

And caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord, God thou knowest.

Again He said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones; behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ez. xxxviii 1-14.)

The full account of this remarkable vision is copied, for we know of nothing better to offer our readers. A vision of the resurrection surely, but of the resurrection of *what*? This can be the only question between Christians. It cannot refer to a spiritual resurrection, for bone came to bone, and flesh came upon them again; and "a spirit hath not flesh and bones" says Jesus. We notice also that the order of the resurrection

is the same as that observed in the creation. The body is first prepared; but it is inanimate, yet by the power of the Almighty, life is communicated to it. To what? To the prepared body of the resurrection, just as it was given to the prepared body of the creation. As the separate and distinct processes of the creation prove that man is a compound of body and spirit, so do the same identical processes in the resurrection prove that we shall hereafter be a compound of body and spirit. But notice particularly the question of the Almighty, to which the resurrection affirmation is the answer. "*Can these bones live?* Can I not create a new body for each of the dead hosts of Israel? Not, can I germinate a new body from a life principle which I have concealed in these dead bones? But can these bones you see, the bones of the house of Israel, *dead, dry, and disintegrated, can THESE bones live?*"

Ezekiel was wise to permit the Almighty to answer his own momentous question, which He did in the affirmative. If we adopt any theory of the resurrection except that of a literal bodily one the consequences are that God will appear in a most ridiculous light; for as the theories vary, so also must the sense of His question; and to suit one theory He must ask, Can living spirits live? To suit another. Can germinal matter germinate? But notice further that no intermixture of the elements which are to compose the resurrection body is permitted. Ezekiel does not say that he saw "bone come to bone," but, "the bones came together, bone to *his* bone." "Bone came to bone," is an expression that would admit of the reorganization of different bones of different individuals into one corporeity, but "bone came to *his* bone" manifestly shows a previous fellowship. But the quoted text from Ezekiel is far better than the sermon. It is inspired, definite; and satisfactory to all orthodox Christians.

We will now let Daniel testify:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel xii, 2).

Objection is taken to the introduction of this passage to prove the doctrine of a general resurrection. The "many of" contained in the text implies that not all of the dead shall be resurrected; but merely that some of those who sleep in the dust of earth shall arise. It is said that this is the strongest objection that is offered in rebuttal of Daniel's testimony. The force of the objection is apparent only; and had the prophet said that all those who sleep in the dust of the earth shall arise *at the time he specified*, his prediction would have been falsified by actual facts. Daniel does not say that some only of the human family shall be resurrected; but that many of those who died prior to his time, of those who were then dying, and of those who should thereafter die, should be resurrected *at a time specified*, which is yet in the future. The "rest" to be added to "many" in order to include "all," were resurrected at the time of Christ's resurrection, and "went into the holy city and appeared unto many."

Those who attained unto this resurrection, were the righteous who had lived and died prior to the time of Christ's resurrection. The wicked are reserved to a future time, and shall compose a part of the "many" spoken of by Daniel. Other passages of scripture contained in the Old Testament might be quoted, but those already produced are sufficient. They conclusively demonstrate that the doctrine of a literal bodily resurrection was a prominent doctrine among the sacred writers prior to the time of Jesus.

I would rather obey than work miracles.



## ST. PETER'S CHURCH, ROME.

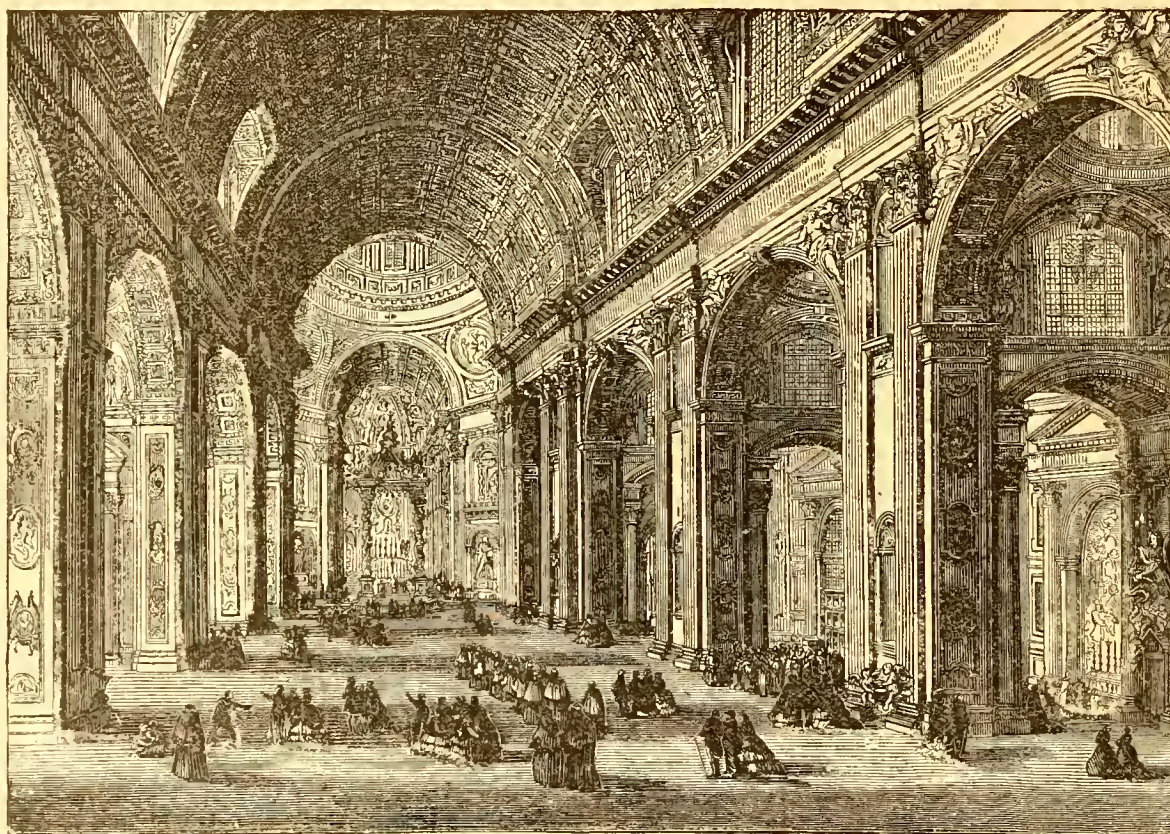
ONE of the grandest structures the world contains is that of whose interior we herewith present an illustration. At a time when the temporal power of the popes was little, if any, less than that which he was supposed to exercise over the spiritual affairs of men, immense sums of money were spent on this edifice until the aggregate cost has amounted to £20,000,000 sterling. This is only one of the three hundred and sixty-five churches which Rome contains, but for grandeur it is preeminent, as stands the pope alone in the almost unlimited power he exercises over his Catholic subjects.

The length of this magnificent basilica is six hundred and thirteen feet, with a breadth of two hundred and eighty-six feet; and to the top of the cross its total height is four hundred thirty-four and three-quarters feet. The numerous ornaments

being great improvements upon the ideas of his predecessors, and it is to Michael Angelo that the world is indebted for many of the grandest features the building contains.

The artist, fearing that some calamity might overtake him before he could get his work so far advanced as to preclude the possibility of change in his plans, lost no time in commencing, but had his work-men busy the day after receiving his appointment, and for seventeen years he devoted his time almost exclusively and all his ability to the accomplishment of the labor he had at first reluctantly undertaken. All the brilliant offers of European potentates, who recognized his superior talents and desired to employ them in their own realms, were unavailing to draw him away from what was to be the crowning effort of his whole life.

That his interests were not born of sordid motives is apparent from the fact that one of the conditions upon which he



of various kinds with which this immense edifice is adorned make it appear smaller than it really is, and the change in the architectural ideas of those who at different times had it in charge, have caused some irregularities in the design. But, when we consider that from the date of its founding in 1450, it was one hundred and seventy-six years in course of construction, any small defects in symmetry can be easily overlooked.

The church was really founded by Constantine, in the year 324; but, having fallen into decay, it was planned and commenced in its present state by Bramante, and was successively under the direction and supervision of Raphael, Peruzzi, San Gallo and Michael Angelo. This latter artist was seventy-two years old when, at the earnest solicitation of Pope Paul III, he became the architect of St. Peter's. He made a great number of radical changes in the original designs, all of which he submitted to his master. These were readily accepted as

commenced the labor was that he should receive no other remuneration than the honor his industry and ability might gain for him. Thus he placed himself beyond the reach of envious contemporaries, who had at various times accused him unjustly before his patrons. Not that Michael Angelo allowed himself to be annoyed to any great extent by the complaints of his inferiors, for he steadily and diligently pursued his course toward the high station he had marked out for himself. How faithfully he performed his work is apparent in the monuments of his genius which he left for future generations to admire, and while his name is familiar to the great artists of our day and his efforts are unexcelled at this time, his enemies are no longer remembered.

Even when a slow fever was fast robbing him of his vitality and life, he did not abandon his labors, but, on the contrary, seemed to be more anxious than ever to see his work consum-



mated. He died on the 17th of February, 1563, after having dictated his will as follows, "I leave my soul to God, my body to the earth, my property to my nearest relatives."

He, however, is one of those personages of which the world never has an over-supply, who, though dead, speaks through his works which remain, and one which speaks in the loudest terms of his abilities is the church of St. Peter in Rome.

## SUNSHINE AND KINDNESS.

THE sun rose very early one morning and said to himself, "I hope I shall have a fine day, and not see any naughty children; for if I do, I shall have to cover my face with a cloud, and I can never help crying, and then the people will say, 'Oh, how it rains! what shall we do?' and make a great fuss about it."

He came up higher and higher, and the golden rays fell upon old Ben, the milkman, who was jogging alone to town in his cart. The sun peeped into it, and saw the big can, and thought, "How the children will enjoy the fresh, new milk!" Just then a little boy crept up behind, and climbed into his cart, and saying to himself, "What fun it will be to set the milk running," turned the stopper, and then ran away, laughing. "O dear!" cried the sun, and caught up a little cloud that was near, and pulled it over his face. Down came the big drops, and two little girls, who had started early to pay a visit, stopped in dismay, for they had no umbrella, and did not like to spoil their pretty new hats. They turned to go back, and saw the white stream running from the wagon. They called to old Ben, but could not make him hear, he was so deaf. They ran faster and faster, until they got in front, and at last made him understand what was the matter. But it did no good to turn the stopper then, for all the milk was gone, and he could not get any more. The little girls were sorry for the poor old man, and told him to go home with them, and their mother would tell him what to do, for she knew everything. The mother heard the story. There were two sick babies who must have pure milk. She said to Ben:

"If my little girls are willing, you shall have all the milk we have; there are two pails in the milk-room, fresh from the cow."

"Yes, indeed, he can have it all," they cried; "we can drink water instead."

And the sun heard what the little girls said, and was so happy he could not help smiling. And when they started out again with the umbrella, instead of seeing any rain they were covered with sunshine. And the sun said:

"Now abideth faith, hope, charity, these three; but the greatest of these is charity."

At noon the sun looked down on a village and saw some boys playing marbles in the school-yard. All at once he heard angry words, and one boy told another "he was a cheat," and then a blow was struck. In a moment they were fighting. The sun could not bear the sight. He hid himself, and a heavy shower began to fall. A pretty bride was going to church, and some rain drops fell upon her head. An old man, who was looking on, said:

"Blessed is the bride on whom the rain falls."

While it was raining very fast a young girl ran between the angry boys and tried to separate them. She said something to one and then to the other, and after a time they began to listen. The sun watched from a little crack in the cloud, and

when he saw the boys walk away together, good friends again, he pushed himself entirely through the opening, and saying:

"Blessed are the peacemakers, for they shall be called the children of God," shone out so brightly, the bride, who was coming out of the church, was glowing with the beautiful light. An old woman cried:

"Happy is the bride on whom the sun shines," and no one knew the little peacemaker was the cause.

The sun shone out bright for some time, and then he had a strong crying spell. He saw some children running after a little black boy, and crying:

"Baa, baa, black sheep, have you any wool?"

They made a great noise, and woke a large dog, who darted in the midst of them, barking as loud as he could. O! how frightened they all were. They turned to run home as fast as they could, and one little thing fell down; but they did not stop for her, and left her with the fierce dog alone. When the black boy saw the little one, he ran and drove the dog away, and picked her up and wiped the dust from her face, and told her not to be afraid, the dog would not hurt her. The sun came out of the cloud and beamed with delight, and said:

"Love your enemies, do good to them which hate you, and bless them which curse you."

In the afternoon, when the sun was getting low, he saw a sad sight. An old bay horse was harnessed in a cart heavily loaded with stone. It was too much for him to draw, and when he stopped for breath, a boy would beat him unmercifully with a stick. The sun caught sight of him as he was staggering along, and rushed behind a huge black cloud, and his eyes flashed, and he fairly shook with anger. The boy was afraid of thunder storms, and ran away; and the poor old horse was so glad to rest he did not mind the rain.

"Dear! dear!" cried the old man who always croaked, "the peach crop is spoiled for this year! The thunder will blast the fruit buds."

"No, it's too early, grandpa," said his granddaughter.

"Just wait and see; that's all I say," answered he.

And, as she did not know what else they could do, she said: "Well, we will."

The storm was so violent that every one who could went indoors. Two boys were riding in a wood, and they tried to shelter themselves under a bank. While they were waiting they saw a bird's nest fall from a bush into a stream near by. The mother bird flew in circles, crying mournfully for five pretty eggs that were floating away. One of the boys said:

"Hold my horse; I can't get much wetter than I am. I must save that nest."

And he waded into the water and brought it out unharmed, and placed it on the bush again. The mother bird was soon sitting upon her eggs. When the sun saw this kind act, he felt there were some tender hearts in the world, and the thought was so pleasant to him he broke into a smile, and lighted up the sky so beautifully every one ran to the windows to see the magnificent sunset. The boys mounted their horses, and looking up, cried out: "See the lovely rainbow!"

And the sun said:

"And the bow shall be in the clouds, and I will look upon it, that I may remember the everlasting covenant between God and every living creature."

SUSTAINING INFLUENCE OF HOPE.—Hope is like the cork to the net, which keeps the soul from sinking in despair; and fear is like the lead to the net, which keeps it from floating in presumption.

## TOPICS OF THE TIMES.

BY THE EDITOR.

THE laws instituted by the Prophet Moses, under the inspiration of the Almighty, among the children of Israel contain some of the grandest provisions for the preservation of human rights that have ever been enacted among men. I especially refer now to the provisions which were made for the preservation of individual liberty and the rights of inheritance.

The enslavement of Hebrews was rendered next to impossible by his wise provisions.

The alienation of inheritances was also strictly provided against.

Men might be improvident and be reduced to poverty, and even to a certain kind of bondage, but they could not enslave their children and deprive them of their natural rights; neither could they, through their improvidence or wastefulness, deprive their children of the inheritance which had come to them from their ancestors.

The Lord expressed Himself with great clearness upon these points. Speaking of the land He said:

"The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me."

Speaking about the people, He said:

"For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen."

The result of these laws among the children of Israel, as long as they were observed, must have been exceedingly beneficial. At the year of jubilee every Israelite returned to "his possession and to his family," that is, he recovered his right in the land originally allotted to the family of which he was a member, if he or his ancestor had parted with it. If one of the nation, urged by poverty, had to dispose of a field, the price was determined according to the time of the sale in reference to the approach of the next jubilee; but the possession of such a field could at any time be recovered by the original proprietor, if he had the means to pay for it, or it could be recovered by the next of kin. In the event, however, of the latter obtaining it, he was under obligations to let the original proprietor have it at the year of jubilee.

In walled cities, if a man sold a dwelling-house he had one year given to him to redeem it. If it were not redeemed in that time, it became the property of the purchaser, and the law of jubilee had no effect upon it.

Houses in villages, which had no wall around them, were to be counted as the field of the country: they could be redeemed at any time, and if not redeemed up to the year of jubilee, they then reverted to the original owner.

The same provisions which applied to the land applied also to the release of the Israelites who by poverty became bondmen to their brethren: and they who purchased them were commanded not to rule over them with vigor. The year of jubilee, however, always brought relief to such persons, and to their children also. Universal liberty was proclaimed throughout the land at that time.

I have referred to the laws of Moses upon these questions because of our present condition. Doubtless the time will come when we shall have stricter laws than we have had in regard to our inheritances. We have not been in the position that Israel was when Moses gave these laws to which I have alluded. Then Israel was an independent nation and could enforce the decrees which were revealed to them by the Almighty. We are not in that position. The obligations which rest upon us

in regard to our inheritances are moral obligations, but, with a people making our professions, they ought to be equally binding. Counsel of the most positive character has been given from the beginning upon this subject. Yet it has been flagrantly disregarded. To one who has a keen sense of the value of counsel it is shocking to see the manner in which it has been rejected by many people in disposing of their inheritances. They trade and barter, buy and sell, and traffic in land, many of them selling to anyone who will give the highest price, without regard to any of their brethren and sisters' rights or their own obligations—obligations which all Latter-day Saints should feel to the Lord.

It is frequently the case that neighborhoods are spoiled by the recklessness of those who call themselves Latter-day Saints in disposing of their land to objectionable persons; for one who has proper views concerning the gospel and righteous desires relative to his children, must have objections to neighbors who are infidel or apostate in their feelings; and with whom he nor his children could associate without bad results following. The day will come among us when this will have to be stopped, and when a more perfect method of dealing with our inheritances will be introduced and observed.

At the present time it is a cause of great sorrow to see the manner in which our real estate is being transferred. Men who call themselves Latter-day Saints appear to have no regard for their obligations or for the rights of their fellow-members. They would apparently sell to Satan, if he would only give them a sufficient sum. And this fever seems to be increasing, what the result will be is not difficult to foresee. Men who do this in this reckless manner will inevitably lose the Spirit of the Lord and may never have the privilege of having an inheritance in the New Jerusalem. With the spirit which reigns in some quarters, they would be most unsafe persons to entrust with an inheritance in the Holy City; for if Lucifer should come in his proper person, or any of his agents, and offer them money enough, they would sell their lots there, if they had the power, regardless of all obligations and commands.

When Salt Lake Valley was first settled by our people a strong sentiment prevailed upon the subject of inheritances. There was no legal enactment upon the subject, but among those who had the clearest ideas there was a sacredness connected with inheritances akin to the feeling men had about their birthrights. This restrained men from lightly parting with the land which had been assigned them, and they had no disposition to traffic in property which they had thus acquired. But a new class of people came in. They, perhaps, never shared in the old views, or if they did, cupidity, or it may be, apparent necessity, proved too much for them, and they have yielded to the temptation of high prices and have sold their homes.

Walpole is credited with the saying that "every man has his price." Unfortunately the history of mankind furnished him with reasons which he thought sufficient for his statement. Esau certainly had his price, Jacob furnished it, and bought Esau's birthright.

In buying and selling everything depends upon the article to be bartered. If a man has something at his disposal upon which he has placed a certain value, it only remains for some one to offer him his price to make a bargain and a sale; Esau evidently did not place a high value upon his birthright, and, therefore, Jacob obtained it on easy terms. But suppose, after Jacob had secured the birthright, someone had approached him and asked him what he would take for it; do you think he would have placed a price upon it?



If Jacob was the man we all believe him to be, he would have replied: "No, sir, my birthright is not for sale; you cannot buy it at any price."

There are some things which true Saints should hold as beyond all price. If they do not, I see no chance for them ever to get into the celestial kingdom. If they can be tempted by any price, large or small, then Satan has only to bide his time and he will get them.

Why should not Latter-day Saints view their inheritances as inalienable? True, there may be circumstances where it may be not only proper but necessary to dispose of them; but when such exigencies arise, steps might be taken to have them disposed of in accordance with the interests of neighbors and of Zion generally. This would certainly be more in harmony with the design God has revealed concerning the building up of Zion, than for every man to do that which may appear right in his own eyes, and which, he may think, will accrue to his personal advantage, regardless of all other interests, whether public or private.

### CLARENCE'S SECRET.

"HERE, boys, is a sovereign for each of you," said Mr. Mitchell to his sons Clarence and Edward, on a bright, Winter's morning, as they were working in the garden. "I hear that you are at the head of your classes, and this is to express my satisfaction at your progress."

Some days afterwards, as the two boys were in the library, he said to them:

"You have not told me how you have spent your gold pieces."

"I have not spent mine yet," said Edward.

"And yours, Clarence?"

"It has all gone, father."

"Indeed! And what have you to show for it?"

"Nothing, sir."

Clarence bent his head modestly, but without shame; the manliness in his tone convinced his father that all was right.

And now, although Clarence supposed his secret to be safe from all but the eye of his Father in Heaven, we, who watched him through all, will relate it in confidence to our readers.

The day on which he received the gift was clear and frosty. It was December, and though the sun shone, it had no power upon the icicles which fell from the trees in showers. The air was healthful and exhilarating to the well-clad, but to the poor, unprotected child of want it came too keenly. Clarence hurried on, with skates flung over his shoulder, to join a skating party. His hands were thrust into his coat pockets as he pressed on, when he felt his arms seized from behind.

"Quick! quick! come quick!" said a little barefooted boy, half frantic with grief, "I believe my mother is dying." Clarence obeyed impulsively, while the boy, clinging to his coat, dragged him on.

The home, if such it could be called, was not far distant, and the scene which presented itself on his entrance was awful indeed. A woman, surrounded by three or four children screaming with terror, was lying on a bed, with her clenched hands fixed in an immovable clasp. "I will go for the doctor," said Clarence, and remembering that he had seen a physician's house on his way, he ran with all speed to summon him. The doctor followed him directly, and at once administered to the poor sufferer. The poor mother had toiled till over-exertion

and starvation brought her to her present state. The children were thin, and only half-clad. There was no fire on the hearth.

"Are you hungry?" Clarence asked.

"Yes, very hungry."

"And cold, too," he said with a heart bleeding at the sight of such destitution, and he hurried to a cookshop close by. His gold piece was now in requisition. Bread and hot coffee in abundance soon drew the little famished creatures to a corner of the hovel, where they satisfied their hunger and hushed their cries. For a full hour the agonies of the poor mother lasted; then she lay motionless from utter exhaustion, and fell into a profound slumber. A portion of the gold piece still remained, and Clarence tendered the doctor the usual fee.

A smile stole over the face of the physician, but there was a tear in his eye and he looked at him earnestly.

"God bless you, my noble little fellow," and he laid his hand upon his head. "Keep your money for other good deeds. I never saw you before, but I think we shall meet again." He shook him warmly by the hand and disappeared.

Clarence went also, but returned in an hour, bringing with him a pair of new shoes for each of the eldest children. These exhausted the money he had with him. While deliberating on what further he could do, the doctor's carriage appeared at the door, and the doctor himself, springing out hastily, took from it packages of clothing, provisions, etc., amply sufficient for their present wants.

"Here," said he to the eldest girl, a child of ten years, "dress your brothers and sisters, and see if your little hands can make the room comfortable."

The child's eyes brightened, for food had strengthened, and his cheerful tone encouraged her. She was at once busily employed. He smiled cordially, as he discovered Clarence, and said:

"I told you that we should meet again."

The doctor visited the family daily, until the poor and grateful widow was restored, and able to take care of her little ones; then his wife provided employment for her, and she required no further assistance.

Four weeks had passed, when Clarence's father encountered Dr. S——.

"Mr. Mitchell, what a noble specimen of humanity you have in that young son of yours! I congratulate you on being his father. Has he told you of his recent encounter with me?"

"Not a word."

"Is it possible? He is a noble little fellow."

Then he related to Mr. Mitchell every circumstance of that day connected with Clarence, delicately withholding his own part in the proceedings, which did not, however, remain long a secret.

With a full heart, overflowing with thankfulness to God for such a son, Mr. Mitchell returned to his home and related all to his wife. As soon as Clarence came in he took him by the hand:

"My son, I know the history of the sovereign."

Clarence looked up in wonder.

"Dr. S——, is an old friend, though we do not meet often. He would not rest until he had traced you out; and now, my boy, receive your father's blessing."

INFLUENCE OF HOME.—It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow.

## A SACRED HISTORY.

## External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

## Chapter VII.

WE will not attempt to follow the Jaredites through the centuries of their national life upon this continent, further than to epitomize very briefly as follows:

Mahonri Moriancumer and Jared established themselves in this land, which was promised to them, and they built here a nation as great as any of which history gives record. During the greater part of sixteen centuries they continued to hold the lands and the cities of this hemisphere. Then stupendous quarrels occurred, and in a fierce battle which ensued between two factions of the race, the people were annihilated. With the exception of the prophet Ether [who was preserved to bear record of these things] the only survivor of the most sanguinary struggle which is detailed in human annals, was Coriantumr, the warrior king. This final battle was fought about the fifth century B. C. and after its conclusion Coriantumr wandered from the scene southward toward the region of his nation's former glory.

While these momentous events were closing, a new hegira to this hemisphere took place—the immigration to this land of Lehi and his friends. And also Mulek, son of king Zedekiah of Jerusalem, with a party of his people, reached this land. This latter people occupied the land Zarahemla, and after they had been settled some time in their new possessions, they were met by Coriantumr, who dwelt with them for the space of nine moons. During this brief but significant period he related to them many things concerning his people. Subsequently the people of Zarahemla and the people descended from Lehi discovered each other in these lands and joined together under one king, so that practically—since their origin was the same, and they joined together after less than three centuries of life in these lands—they were in truth as well as name one people.

This prominent fact, that America had two separate and distinct civilizations, as detailed in the Book of Mormon, leads one naturally to the inquiry, is such a view borne out by the legends and the ruins pertaining to the antiquities of this land? And is there anything to show that another people than the Jaredites landed anciently from abroad upon the shores of America?

Bancroft's *Native Races*, Vol. V, says that the Chilians claimed that their ancestors came from the west. This coincides with the account given in the Book of Mormon of the journey pursued by Lehi and his people.

The greatest student of the ancient history of Peru, in the original records of the country and in the traditions of that land in their purity, was Fernando Montesinos, who visited Peru about one century after the conquest. He was an industrious student whose service from Spain required him to travel over every part of Peru; and he gave the closest attention to the subject and embraced every one of the fine opportunities afforded him. His labor lasted fifteen years, during which time he learned to talk fluently with the Peruvians in their native tongue, and thoroughly gained their confidence. According to the account given by Montesinos, Peru had in her history three distinct periods. Discarding all the impossible

stories, he gives the Peruvian nation a beginning which Baldwin says is at least not impossible. Montesinos declares that it was originated by "a people led by four brothers, who settled in the valley of Cuzco and developed civilization in a very human way." Of these four scions of one father, the youngest was accorded supreme authority, and he became the ancestor of a long line of rulers. The list of kings which Montesinos gives succeeding this founder, whom he calls Puhua Manco, or Ayar-Uchu-Topa, of the first period, numbers sixty-four. During the time that the first six sovereigns were on the throne the people were taught the use of letters, the art of writing on leaves of the plantain tree, and also learned something of astrology; and the fifth king, so Baldwin says, "divided the kingdom into districts and sub-districts, introduced a complete civil organization, and instituted the solar year of 365 days." A succeeding sovereign was proficient in astronomy, and he "convened a scientific council which agreed that the sun was at a greater distance from the earth than the moon, and that they followed different courses."

After the Christian era, Montesinos shows that there was a period of disintegration, decline and disorder introduced by successful invasion from the east and south-east, during which the country was broken up into small states, and many of the arts of civilization were lost. This period lasted more than a thousand years, and then came the period of the Incas, who revived civilization and restored the empire as it was found by the Spanish conquerors when they came to Peru.

Baldwin, Prescott and other writers agree that long before the time of the Incas there existed in the country a race advanced in civilization.

I am not prepared to draw the line concerning the antiquities of America, and say which belonged to the Jaredites and which belonged to the Nephites. In many cases probably the Nephites rebuilt cities which were left by the Jaredites; and also in many cases the Nephites, doubtless, themselves made more than one occupation of certain districts; wandering, or being driven away after a period of inhabitation, and subsequently returning and resuming the occupancy of their fields and cities. These are points established in the Book of Mormon, and everything which I can find relating to the subject shows not only the possibility of these things, but shows the impossibility of anything else. In a preceding chapter I showed how civilization in these lands almost received its death-blow after the extinction of the Nephites proper; and that it was probably resumed in part at a subsequent time by the apostate Nephites and the Lamanites with whom they mingled. I cannot pretend to say where one civilization begins and the other leaves off, but I can only refer once more to the account of the Book of Mormon showing the wanderings of the people, and the vicissitudes and occasional cessations of their culture, and call to the reader's mind emphatically what all historians agree upon: Prescott says that the ruins on the shores of Lake Titicaca are older than the reign of the first Inca. Rivero and Don Tschudi state that a careful examination of the monuments "indicates two very different epochs in Peruvian art; at least so far as concerning architecture—one before, and the other after the arrival of the first Inca." And Baldwin says, "among the ruins which belong to the older civilization are those at Lake Titicaca, old Huanuco, Tia Huanaco, and Gran-Chimu, and it probably originated the roads and aqueducts. At Cuzco and other places are remains of buildings which represent the later time; but Cuzco of the Incas appears to have occupied the site of a ruined city of the older period."



Montesinos mentions that at the site of Cuzeo there was discovered by its founders the ruin of an old city; and Baldwin says: "perhaps the first Inca found nothing but a heap of ruins."

## A LIFE SKETCH.

BY ELDER B. B.

(Continued from page 172.)

ON one occasion when attending the public service the elder who was speaking related a portion of the experience that had befallen him while preaching the gospel. Among other things he informed us that he and his companion had been driven out of a certain town—that they had been stoned, and that dogs had been hissed upon them. At the recital of these lawless deeds my blood boiled, and it was with difficulty that I restrained myself from rising to my feet and interrupting the meeting. I wanted to tell the "Mormons" that if they could not go anywhere in a Christian country and preach such doctrines as I had heard them teach without being abused like brutes, it was my purpose to cast my lot with them and, to a certain extent, share their destiny. If they could not be treated in accordance with the instincts of a civilized humanity, I was fully resolved to aid them against their brutal oppressors.

The elder continued speaking, however, for some time thereafter on other subjects and when he finished I felt less inclined to commit myself than I had been when he was recounting his wrongs, and so I allowed the occasion to pass without giving expression to my feelings. But my natural hostility to the spirit of religious persecution was not abated in the least.

Following this the spirit moved the speakers one Sabbath day to dwell upon the gifts and blessings which had characterized the early Church, and in a forcible manner they showed the necessity for a continuance of the same powers in the Church in all ages, and closed by bearing a bold and unequivocal testimony that the Church of Jesus Christ of Latter-day Saints is now in possession of them. To all this I listened with absorbing interest. My inmost soul was yearning to know that the elders told the truth in their testimony. In my boyhood days I had been blessed with a vision of what the Church of Jesus ought to be, and as I then longed to see it in reality, so, now, with the forgotten impressions reproduced, I again yearned for a realization of my youthful hopes. Language can but feebly express the emotions that filled my heart. But I could not then believe that the "Mormons" were the people among whom I had once vowed to cast my lot. There was but little question in my mind that the claims they made in behalf of Christ's Church were correct, but the difficulty was to identify the "Mormons" as the Saints of God. The spirit bore no testimony to this effect, but it pleased God to bring me at once face to face with the question of my loyalty to principle for principle's sake. I thought of all the horrible tales I had heard respecting the "Mormons," and reflected much on the character of those about me. The best of them disclosed weaknesses which seemed to comport but illy with what I thought the lives of saints should be, and, to make matters worse, my lot had been cast in a locality which was never referred to as a settlement of model Saints. My most intimate acquaintances were Gentiles and apostates, and after them faint-hearted

Mormons" who apparently condemned their own system by lax allegiance to it. The struggle which my circumstances thus forced upon me can be imagined far better than described, and the issue was satisfactory simply because God's love and favor continued with me.

After hearing the testimony of the elders I earnestly besought God to direct me and at once set about an investigation of the question of evidence in favor of the Mormon Church as being the true Church of Christ. Though it was generally known that I was interested, none of the Saints offered officious counsel and advice. They seldom sought to engage me in conversation on religious subjects and in this emergency I was obliged to go to them. I made inquiries of several respecting different points of doctrine where a variance existed between their views and mine, and to my astonishment discovered that the humblest of the elders were able to explain the scriptures in a manner so simple and consistent, that I perceived they possessed a spiritual insight which was denied to the wisest theologians of the world whose writings I had read. This fact impressed me deeply and in my efforts to assign a cause for their greater knowledge of divine things I was obliged to refer it to the operations of God's spirit. The Bible as interpreted by the elders seemed like a new book, and my ignorance of many of the doctrines it inculcates was made too conspicuous to be flattering.

I continued diligently seeking after the truth, and one day was prompted by the spirit to visit the house of an apostate, and request the loan of a book to read. He readily complied, and selecting from his library Apostle Orson Pratt's works asked me if I would like to read his writings. I took the book remarking that it would suit probably as well as some other volume. A short time thereafter I could have told him, that the book was exactly adapted to my condition at the time. It was the last volume that an apostate might wish to place in the hands of an inquirer after the truth of Mormonism.

The principles which this apostle uttered went straight to my heart, and demolished the last plea that I could suggest in favor of sectarian Christianity. The perusal of these writings severed the last tie that bound me to the religion of my fathers, and shortly thereafter I requested baptism at the hands of the elders and was admitted into the Church.

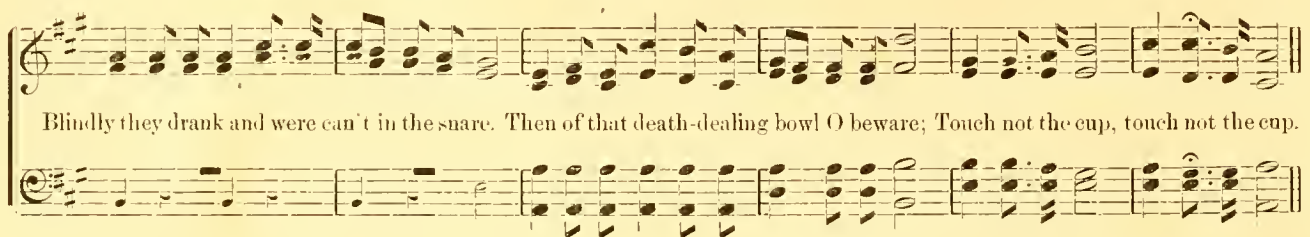
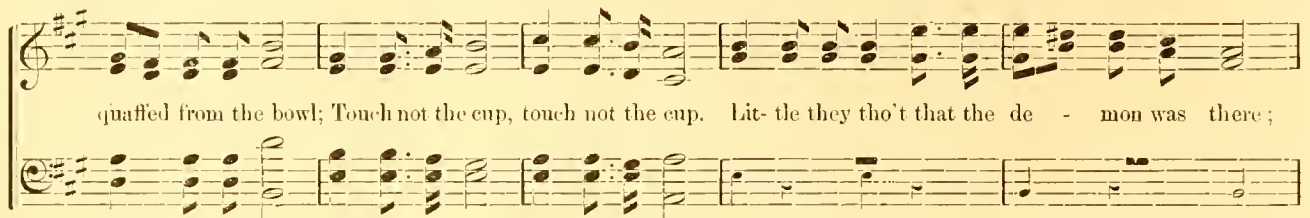
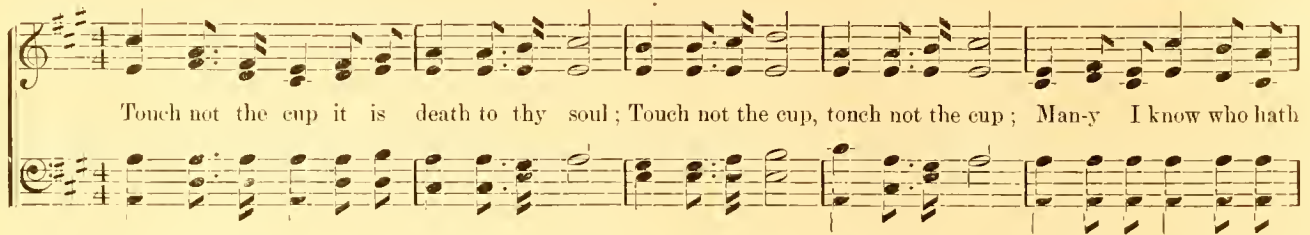
While returning homeward from the waters of baptism the elder who had officiated informed me that I would be subjected to a severe struggle to maintain my integrity. I had come into the Church after a contest in which every inch of my progress had been hotly disputed, but the conflict which had just terminated was to be dwarfed into comparative insignificance before the one that was at hand. So long as I was an avowed sectarian the whole body of Saints, without exception, treated me with the most marked consideration, and our intercourse with each other had been most cordial and friendly, but the very day of my baptism witnessed a change of feeling, on their part. Instead of being admitted to a closer intimacy with those whose society I most needed, I was held aloof, and could not repress a feeling that I was regarded with suspicion. That my impressions were well founded was subsequently confessed.

(To be Continued.)

THERE are no principles but those of religion to be depended on in cases of real distress; and these are able to encounter the worst emergencies, and to bear us up under all the changes and chances to which our life is subject.

## TOUCH NOT THE CUP.

ALMA HARDY.



Touch not the cup when the wine glistens bright;  
 Touch not the cup, touch not the cup;  
 Though like the ruby, it shines in the light,  
 Touch not the cup, O touch it not!  
 The fangs of the serpent are hid in the bowl;  
 Deeply the poison will enter thy soul;  
 Soon it will plunge thee beyond thy control;  
 Touch not the cup, O touch it not!

Touch not the cup, O, young man in thy pride!  
 Touch not the cup, touch not the cup;  
 Hark to the warnings of thousands who've died;  
 Touch not the cup, O, touch it not!  
 Go to their lonely and desolate tomb,  
 Think of their death, their sorrow and gloom;  
 Think that, thou may'st share in their doom;  
 Touch not the cup, O, touch it not!

## DUELING.

WHEN the question about the suitable device for our national arms came up before "the old Congress," a Southern member vehemently opposed the eagle, as that was the king of birds, and we were down on kings just then.

Judge Thatcher of Massachusetts, arose and proposed the "goose" as a very suitable device. It was a humble, republican bird, and would be handy, as they could put the goslings on cent pieces, etc. There was a good deal of laughter at the Southerner's expense, and in hot blood, he sent a challenge to the Massachusetts representative. Judge Thatcher took it coolly, and handed it back to the friend who brought it, saying he should not accept it.

"What! will you be branded as a coward?" he asked.

"Yes, if he pleases," he said good humoredly. "I always was a coward and he knew it, or he *never would have sent the challenge.*"

There was a good deal of mirth in Congressional circles at this reply, and the two gentlemen were soon on as friendly footing as before.

Frederic the Great was no friend to dueling. He prized his tall soldiers too much to lose one of them unnecessarily. An

officer once asked his permission to fight a duel with a man who had insulted him. Leave was granted on condition that the Emperor should be a spectator. The time came and the parties met at the place fixed by his Majesty. What was their surprise to find a tall gibbet looming up above the ground.

They anxiously inquired its purpose. "I intend to hang the survivor," said the stern old monarch.

That duel was not fought, and by this effectual device, dueling was broken up in the army.

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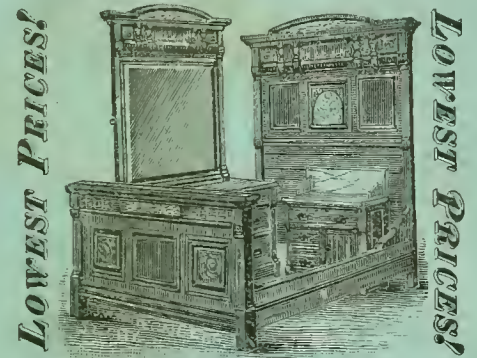
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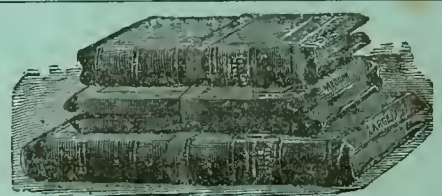
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